

enslaved slave but not a voice was heard in favor of this enslaved freeman until we were told this morning of the very generous and liberal action of certain gentlemen of Maryland, whose sympathy was called forth by this cause, fellow Commissioners of the Convention at Hagerstown, Md., Messrs. McCallister, of Harrisburg, a notorious slavecatcher there, against whom the contempt and scorn of the people have been directed in consequence of his scandalousness in sending men to bondage without proof, and without observance of the process of law.

But it was thought necessary for him to do something to atone for his iniquities, and the release of the fugitives from slavery, and the glorification, as well as that of several slaveholders. But how many free men of Pennsylvania are now in slavery, we know not.

Yours,

LEGISLATURE OF NEW HAMPSHIRE.

At half past 11 o'clock, the House proceeded to the order of the day, being a bill to repeal the law of 1846, known as the 'Act for the restoration of Personal Liberty.'

Mr. Preston, of New Ipswich, moved the indefinite postponement of the act reported by Mr. Bartlett. Mr. Sargent, of Wentworth, hoped the motion would fail; that the friends of the Constitution, and which places New Hampshire in an attitude hostile to the General Government, would be no longer upon our statute book, and that the House would promptly pass the bill now before it.

Mr. Preston, of New Ipswich, who advocated the law of 1846 a year before it passed, and who had formerly, for its repeal, felt the necessity of repealing the act of state, and succeeded in adding to the House, Mr. Preston read from the original draft of the Declaration of Independence, and the writings of Madison, McDougal, Upham and others, deprecating slavery, and earnestly opposed the repeal of the law of 1846.

Mr. Bartlett, of Portsmouth, felt bound, not only to defend the conviction of his own feelings, but also from having advised the introduction of the bill from the Committee on the Judiciary, repealing the act of 1846, to say a few words. Mr. B. proceeded to speak in favor of the repeal of the Act of 1846, and with the strength of argument and cogency of reasoning for which he had so long been distinguished throughout the country, he said that the measure proposed for the Presidency, and another might be in the present week, these gentlemen would not stand before the country in the humiliating position of being natives of a State upon whose statute book is a law which arrays us against the country and its Constitution, and is a blot upon our fair name.

For, if the connection of his own feelings, but also the fact that the Convention, with zeal and fervor which mark all his public addresses, insisted the repeal of the law of 1846, and earnestly invited the House to stand fast by the principles of the Declaration of Independence, and never bow down, at least unasked, as in this case, to the libels of slavery? He invoked members, by their love of liberty, by the shades of our martyrs, here and in the mother country, the Hampdens, the Sidneyes, and other patriots, to vote against the repeal of the law under consideration.

Mr. Wheeler, of Newport, also addressed the House, in favor of expunging the obnoxious law—a law, the obliteration of which, he said, is immediately demanded, lest the State stand in a treacherable attitude towards the Union. The speaker declared that which had been so forcibly urged upon their consideration by the gentleman from Portsmouth, (Mr. Bartlett), and which is a reproach to New Hampshire.

Some disposition being manifested to press a question, and proceed before adjournment to a test vote.

The Honorable Chamberlain, of Keene, hoped that no undignified move would be had, as it was a question creating some feeling, and upon which probably other gentlemen wished to be heard. At his suggestion, the House, at 1-4 to 1, adjourned to the afternoon hour.

The order of the day, being the bill repealing the act of July 10, 1846, known as the law for the Protection of Personal Liberty, coming up.

Mr. Preston, of New Ipswich, withdrew his motion for indefinite postponement, and said he would call for the yeas and nays on the question of its passage.

"On the call for the yeas and nays,"

Mr. Dodge, of Nashua, addressed the House against the repeal of the law of 1846, and earnestly and forcibly presented his views on the question. Mr. Dodge, even were he disposed to revoke the law, would not do it now, since it appears to him too much like a peace-offering to the South, and while that rendition of the Union enacted and enforced laws whereby free blacks, going to the South in merchant vessels, were restrained, he would not sanction the occupancy of Northern jails by fugitives from slavery.

The third reading of the bill was also opposed by Mr. Norris, of Nelson, and Chace, of Milford.

At half past 3, the Clerk proceeded to the yeas and nays, which were—yeas, 158; nays, 112; so the bill was ordered to a third reading to-morrow afternoon, at 3 o'clock.

THE END OF THE BARNBURNERS.

At the late ratification meeting in New York, John A. Dix, John Van Buren, and Henry B. Stanton appeared on the platform in company with Tennessee and Virginia slaveholders, Mike Walsh, Captain Rynders, and other traitors, doing violence to the claims of justice and honor.

The fugitive received the highest commendations from the Lieutenant Governor of Indiana, as an introduction to the meeting. Stanton went for Pierce, because he represented the party of progress! He was probably thinking of his own progress from Lane Seminary down to the depths of his present position, when he contemplated the traitors, who nominated him, that he was not a man that trod the soil who would have supported him more faithfully from the close of the convention to the going down of the sun on the day of the election in November! If there be lower depth than this, Henry B. Stanton will follow, in following his leader's progress, from following to the bottom of the abyss. He will follow, and will not be surprised any day to find him following the leader of Bonted, and "capturing," as lawyers and witneses, "at least" one American, and sending him back to Virginia. Van Buren expressed his acquiescence in the compromise, and in the kidnapping part of the platform.

The New York Evening Post, understanding our course perfectly, says: "The nomination without resistance." Thus end the Barnburners.—*A. S. Bugbee.*

Nomination of General Scott.—We have to-day announced the nomination of Gen. Scott as the Whig candidate for the Presidency. A result which is as much at variance with the policy of the Convention, as the nomination of Fremont, and while surrendering the claims of the favorite statesman of Massachusetts with heavy hearts, we shall work to secure the triumph of Whig principles.—*Boston Journal*

RANDOM THRUSTS

that a new and fearful impetus has been given to the extension and perpetuity of that system which is 'the sum of all villainies'—and that a full, hearty and everlasting endorsement of the Fugitive Slave Law is made, whereby those acts of mercy to the suffering and outraged, which Christ has set forth as the test of character and the condition of salvation, in the day of judgment, are branded and punished as crimes.

8. Resolved, That in Gen. Franklin Pierce, the Presidential candidate of the Democratic Party, we recognize one whose professions of Democracy are insulting to the common sense of mankind, and in the highest degree impudent and profligate; whose career, whether in private or in public, 'whether in Congress or out of it,' has been marked by an unbroken series of acts, unsurpassed in servility to the Slave Power, hostile to every attempt to give succor and redemption to the millions in bondage, as gratuitous in their performance as they were villainous; and who, in his recent letter of acceptance of his nomination, puts the seal to his eternal condemnation when he says, 'I accept the nomination upon the platform adopted by the Convention, not because this is expected of me as a candidate, but because the principles embraced in it command the approbation of my judgment, and with that I believe I can truly say, there has been no word or act in my life in conflict with them.'

9. Resolved, That in Gen. Winfield Scott, the Whig candidate for the Presidency, we are presented with a military chieftain, whose laurels are stained with blood, and were gathered in a war most wantonly aggressive, the most wicked on record in view of its origin and design, and to the dismemberment of an empire solely for the purpose of giving strength and permanence to the Slave Power; and who heartily supports all those atrocious compromises, including the Fugitive Slave Law, which are now declared to be the test of loyalty to the Government, and essential to the preservation of the Union.

10. Resolved, therefore, That in voting for either of the Presidential candidates, full sanction is given to slaveholding, slave hunting, and a war of aggression,—and sentence of condemnation passed against every effort to break every yoke, and to let the oppressed go free; hence, every voter for such men forfeits all claim to the title of Christian, and is utterly defective in his morality.

11. Resolved, That in the scornful and utter rejection of the claims of DANIEL WEBSTER, the great Northern Apostate, for the Presidency of the United States, by the entire body of Southern delegates in the great Whig Convention at Baltimore,—he not having received a single vote from them during the whole fifty-three ballots—we see an instructive and cheering fulfilment of the scriptural declaration, that 'the expectations of the wicked shall perish,' and 'he that, being often reproved, and hardeneth his heart, shall suddenly be destroyed, and that without remedy.'

12. Resolved, That in the language of another, 'never was wickedness more disgracefully defeated—never were the instruments of Divine Justice more fitly chosen.'

13. Resolved, That 'it is no unholy triumph that swells our hearts in view of such an event as this defeat of Daniel Webster, but the joyful accepting of the truth, that Congress is not omnipotent to dethrone the God of heaven and earth, and that He still maketh the wrath of man to praise Him.'

Resolved, That in order to render the 'COMPROMISES' of a late Congress, a full and perfect manifestation of total depravity, there should only have been added to them a proposition or measure to drag the free colored people of the United States from their native land, and colonize them on the barbarous and pestilential coast of Africa.

Resolved, That this omission seems likely to be atoned for, by the zeal and interest which that subject is now exciting, in Congress and in many of the separate States, as well as in the more private departments of society—and we feel called upon to renew our warfare upon so infamous a device of Slavery to prolong

its power—and to expose its hypocrisy and iniquity to the world; and thus to save a large portion of our countrymen from an exile and banishment as cruel and atrocious almost as slavery itself.

James N. Buffum having declined a re-election as President of the Society, Charles Lenox Remond was chosen to fill the vacancy.

Special thanks are due to our worthy and stand-

fast condjutor, Moses Wright, of Georgetown, for his efforts to secure a good local attendance, and also for his unstinted hospitality to a large number of the friends from various parts of the country. Thanks are also due to our friend John McComb, for a similar exhibition of hospitality.

JOHN SCOBLE.

In a communication, dated LONDON, June 7th, we have received the following statement:—

'I see in *'The Frederick Douglass'* newspaper of May 20th, received this day, that the Editor assumes

credit for Mr. Scoble, Secretary of the 'British and Foreign Anti-Slavery Society,' because he had, on a former occasion, voted for GEORGE THOMPSON at an election for the Tower Hamlets. Such, however, is not the course of this 'friend to the slave,' on the present occasion. At a recent meeting of Mr. Thomp-

son's friends and constituents, to promote his return at the forthcoming election, Mr. Seoble harangued the people as they were leaving the place of assembling, outside the doors, calling upon them not to vote for George Thompson, and holding Mr. T. up to their indignation for going to America, to promote the anti-

It is believed that Mr. S. is actively engaged in promoting the interests of Mr. Thompson's opponent, Sir

William Clay, a thoroughly pro-slavery man, who either staid away from the divisions in the House of Commons, or voted against the measure, in every stage of the bills, for the emancipation of the slaves in the West Indies.

company with Josiah Henson, to educate the colored people there,—a scheme for which Scoble and Henson have been making a large collection in England. It will be well for the Abolitionists to watch well the course of a man in Canada, who, like Mr. Scoble, has been the constant villifier and systematic opponent of the most devoted friends of the Slave on your side the

water. It is to be hoped he will not instil any of his anti-slavery notions into the Canadian community, they having done mischief enough in this country.'

destitute of every manly trait, and actuated by motives basely personal and intensely selfish. He has acted most treacherously toward Mr. Thompson.

DEATH OF HENRY CLAY.

After a lingering illness, Henry Clay departed this

After a lingering illness, HENRY CLAY departed this life, at Washington, on Tuesday forenoon last, in the 76th year of his age. He was a brilliant orator, and exceedingly attractive and magnetic in social life, but utterly devoid of principle, and one who has done more than any other man to extend and perpetuate slavery, and render popular the accursed doctrine of

'compromise.' Death has its uses; and never is this more clearly seen than in the removal of such a man from a world which he has only cursed by his bad example. In his removal, the colored population of the country, both bond and free, have lost their most insidious and influential persecutor.

Henry Clay was born April 12, 1776; he died June 29, 1852, aged 75 years, 2 months, and 17 days.

1971

Mrs. E. Cakes Smith's Pupils.—We are glad to be able to state that the public, and especially the ladies, of Chicago, manifest their appreciation of this lady's admirable course of lectures, by a steadily increased attendance. On Wednesday evening, when she lectured on "Humanity," the elite and the intelligence of the city were present, and must have richly enjoyed the outpouring of sublime thought, clothed in that chaste and elegant diction, so peculiar to the fair lecturer.—*Chicago Times.*

Celebration of Independence at Andover.—There is to be a great Temperance celebration at Andover on the 6th of July. The speakers on the occasion are Lyman Child, Rev. Dr. H. Rev. John Pierpont, Hon. Linnus Grant. Fireworks in the evening, &c.

Temperance.—The Delaware State Temperance Society, consisting mainly of colored persons, will celebrate its thirty anniversary at Hudson, on the 7th of July, organizing at 10 A. M. The last anniversary was attended by seven thousand persons, and they mean to muster ten thousand this year.

Handsome Gift.—At a late centennial celebration of the settlement of Dublin, N. H., a letter was received from the Hon. Samuel Appleton of Boston, detailing some of the very pleasant recollections of his schooling in Dublin, when a youth, with a sentiment wishing prosperity to the town, and enclosing his check for \$1,000, for the benefit of the common schools of Dublin. The letter and reading of the check brought forth immense applause.

✂ **Mr. Faulkner, of Virginia, and Mr. Clingman, are indisposed to support Scott's nomination.**

✂ **The Platform of the Whig Convention was prepared almost wholly by Humphrey Marshall, of Kentucky.**

M. Rothschild, the head of the house bearing that name, was at last accounts dying, at Frankfort-on-the-Maine.

Death of Mexican Generals.—Late Mexican papers announce the death of Gen. Mejia, at Mexico, and Gen. Michelena, at Morlia.

Death of an Old Pilot.—Capt. Lemuel Ayres, for forty-three years Branch Pilot for Boston Harbor, died on Monday, aged 78.

✂ **A mother at the South, who had shot the seducer of her daughter, was tried for the murder, and acquitted by the Jury.**

✂ **In Liberia, a serious difficulty has grown up between the republic and the English authorities. The notices of Tradetown deny the sovereignty of the Republic of Liberia, and are sustained by the commander of a British sloop of war, who has forbidden any interference with the instigator of a late attack upon a citizen.**

ANNUAL MEETING!
OLD COLONY A. S. SOCIETY.

The eighteenth annual meeting of the above Society will be held in the Town Hall at Kingston, on Sunday the 18th, 1852, the usual hour of religious worship. A meeting will also be held at 6 o'clock.

We hope our friends throughout the county will be present in large numbers; the times demand prompt and energetic action on the part of the friends of humanity and justice. Nothing is to be expected from political anti-slavery. Moral power must do the work. Names of speakers hereafter.

BOURNE SPOONER, President.
H. H. BRIGHAM, Sec'y.

ANTI-SLAVERY MEETINGS IN ABBINGTON.

Anti-slavery meetings will be held in the Town Hall, Abington, on Sunday, July 4th, at the usual time. These meetings are for the purpose of forming moral or political action, or both, can be best used for the abolition of slavery.

Among the speakers on the occasion will be Abby Kelley Foster and Nathaniel H. Whiting.

MARRIED.—In Dorchester, at the First Church, June 28, by Rev. Mr. Hall, Mr. STEPHEN CLAP to Miss Elizabeth Clark; also, Mr. CHARLES FAIRBANKS to Miss MRS. NANCY CLAP, both daughters of Mr. Richard Clap.

DIED.—In East Sanborn, N. H., June 10, Mrs. Clara, wife of Rev. L. D. Blodgett, and daughter of John Lombard, Esq. of Me., aged 35.

Obit.—John Windsor, Wm. Ann A., wife of Rev. L. Bolles, Jr., of Milford, Mass., and daughter of Josiah Ellsworth, Esq. aged 29.

In Grand Rapids, Mich., June 21, Isabella P., wife of Rev. Andrew B. Taylor, and only daughter of Rev. Joseph Penney, Esq. aged 29.

In Bethany, Pa., June 20, Arthur H., son of the late H. G. Otis, Jr., Esq. aged 26.

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From the New York Tribune.
TWO SHADES OF BLACK:
OR,
PRESTON'S SHORTER CATECHISM.
A Fugitive Piece.

Shame on the fair American—the proud Caucasian race!
Where is the blush that should suffuse the white, the shameless face?
Your skins are fair, your words are fair, your looks are bold and free,
But ask your hearts the question, have you fairly dealt by me?
Our hue of ebony blackness from our Creator came,
But ye are dyed, and deeply dyed, and doubly dyed in shame!
The first deep stain was given, when your ships across the wave
To Freedom's new-born country bore the unresisting slave;
Each stripe, each chain, each cruelty, that helplessly we wore,
Dyed blacker still the hue of guilt that in God's eye ye wore;
And do ye strive to purge it? Have ye not enough to do,
That the sins of your forefathers are visited on you?
Your land is Freedom's dwelling—your air is Freedom's breath—
Alas! to some I wot of, it is the wind of death!
Say, where is your repentance? where is your honest shame?
Where is your reparation for your fathers' blasted name?
Their deeds were dark, but words are weak to utter your disgrace—
Black hearts, black hands, black deeds are yours, ye proud Caucasian race!
To close once more the prison door, to forge once more the chain!
One free-drawn breath, one glance at heaven, and back to bonds again!
To tear the husband from the wife, the father from the child—
To bathe in tears the patient face that one short hour has smiled—
To take the means of bread and life from desolated homes,
And tear away the twice-enslaved to where 'hope never comes'!
Alas for human liberty! Alas for human sorrow!
Our day is closing rapidly, and where shall be its morrow?
Now cry Kosuth and Freedom! now California gold!
Now stocks and cotton prices! Your sordid hearts are cold—
Cold to the everlasting truth your eyes are blind to see,
Cold to the thought of what we are, and what we yet might be.
Go, hide your faces, cruel ones! in shades of blackest night!
For Innocence and Mercy soon will scorn the man of white,
And doff their robes of purity, and sit in sackcloth down,
And pray offended Justice to avert his wrathful frown,
Nor scourge the land with fire and sword, nor plague's destroying breath,
Nor send before our outraged hearths the messenger of death.
Were ye enslaved, would ye not feel oppression and distress?
Would ye not help each other, and glorify success?
Are you, indeed, courageous? are you honest? are you true?
And have you come to others as they should do to you?
Gaze proudly on your lands and gold, great people of the free!
Then ask your hearts the question, have ye fairly dealt by me?
Once ye might cast on former days the sin, the woe, the crime,
And say the wrong was born to you from out the womb of Time;
But ye have taken up the load, and sown the whirlwind's seed,
And legally embraced your guilt by your own act and deed.
The first black stain of Slavery from your forefathers came,
But ye are dyed, and deeply dyed, and doubly dyed in shame!

TO MY MOTHER.

The last tear that I shed was a warm one that fell,
As I kissed thee, dear mother, and bade thee farewell,
When I saw the deep anguish impress'd on thy face,
And I felt for the last time a mother's embrace;
And I heard thy choked accents, impassioned and wild,
"God bless thee forever, God bless thee, my child!"
I thought of my boyhood, thy kindness to me,
When, youngest and dearest, I sat on thy knee;
Of thy love to me ever so kindly expressed,
As I grew up to manhood, unconscious how blest;
Of thy prayers when right, and thy chiding when wrong,
When wayward with passion, unyielding and strong;
I thought of the counsels unheeded and spurned,
As mirth had enlivened, or anger had burned,
And how, when by sickness all helpless I lay,
Thou didst nurse me, and soothe me, by night and by day;
How much I had been, both by sorrow and joy,
And my feelings of sorrow, and I wept like a boy.
Years, years of endurance have vanished, and now
There is pain in my heart, there is care on my brow;
The visions of hope and of fancy are gone,
And cheerless I travel life's pathway alone;
Alone! ay, alone, though some kind ones there be,
There are none here to love me, to love me like thee.
My mother, dear mother, cold-hearted they deem
Thy offspring—but, oh! I am not what I seem;
Though, calmly and tearless, all changes I bear,
Could they look in my bosom, the feeling is there!
And now, sad and lonely, as memory recalls
Thy kissing at parting, again the tear falls.

PROGRESS.

Why should men ponder o'er the olden time—
Why linger o'er the grandeur that is gone!
Said is the visage of the Past, and now,
Mourning her form and bearing, though sublime,
Around her towers the ivy leaves to climb,
On her great stairs the verdant moss,
Robbing their prostrate marble of its gloss,
And hiding all the glories of their prime.
Why should we sympathize with long decay?
Surely, in growth there's something grander still,
The power that cuts through form, wilds its way—
The force of man's unconquerable will—
The march of Progress, making, as she goes,
The desert place to blossom as the rose.

The Liberator.

VISIT TO WORCESTER AND WOONSOCKET.

FRIEND GARRISON:

I spent the hot week of this month in Worcester. The meetings which I held there were not fully attended. Nor was my success in the efforts made during the day time such as I had hoped to meet with; and yet I gained some new strength through my experience there. One gentleman, who sat earnestly with the Whig party, subscribed for the Liberator, that 'he might judge for himself of the principles and measures of the abolitionists.' Would that all men were candid enough to examine, fairly and fully, the merits of this great cause! I was much refreshed in spirit by an hour's interview with a lady, who belongs to the Old South (Congregational) Church of Worcester. She approves heartily of your course, and condemns the American Church as an apostate church. She gave a dollar to aid the Mass. Anti-Slavery Society. I collected a little over five dollars, by personal solicitations, mostly from young men, in small sums, and obtained seven subscribers for the Liberator in W. The political fire of '48, and the succeeding coalitions with the pro-slavery Democrats, into which 'Free Soil' has been drawn in this State, have put out the anti-slavery light in many minds in which it once shone brightly, and a state of deplorable darkness and barrenness is the result. How clearly the experience of the last four years has demonstrated the folly of hoping to stay the progress, or weaken the power of Slavery, by compromise with it! There is but one platform on which we can be strong against this enormous wrong—the platform taken by the free abolitionists—No Compromise with Slavery. The Free Soil party agree to abide by the wicked compromises of the Constitution. The American Church sleeps in the lap of the same Great Harlot. Hence the locks of these Samsons are shorn, and their strength expended in the service of the Philistines. The eye of Faith, by which the Truth is discerned, is darkened; the fetters of sin are on their limbs, and they are the tools of the Slave Power. Will they re-ent, in this campaign, the folly of '48, and spend their substance for that which does not nourish, and give their strength for that which satisfieth not? How is it that Free Soilers, who are so ready to form a coalition with Col. Cushing and Benjamin F. Hall, refuse to do so for the Mass. Anti-Slavery Society? They profess to be abolitionists. Do they not apostatize when they enter into the unholy alliance with the Slave Power? When their deeds become evil, do they not begin to hate the light which exposes their wretched policy of 'truck and dicker' with the Devil? The Free Soil party has been doing evil that good may come, for four years. The result has been evil and injustice, waste upon waste. Under this administration, the honor of Massachusetts has been battered away, in the enforcement of the Fugitive Slave Law over her violated Constitution and despised enactments. Will not abolitionists learn wisdom from this sad experience, and henceforth keep free from the bondage of compromise with slavery?

On my way to Woonsocket, I lectured on Saturday night at Milford, and took up a collection of \$5.00 for the anti-slavery cause. I preached twice at Milford on Sunday, and received there for this holy cause a contribution of three dollars and ten cents. On Sunday evening, I commenced my course of lectures in Woonsocket, R. I. This is a hard place, choked up with a cotton Christianity and commerce, the only Christ of which is the Almighty Dollar. I called on Mr. Boyden, the Universalist minister, and was received by him very kindly. His judgment approves of your platform. He acknowledges it as right, and that we can never act efficiently against slavery on the platform of compromise. He gave me a dollar for the Mass. Anti-Slavery Society, and said he intended soon to take the Liberator. The Baptist clergyman said you denounced the ministers of Christ, and therefore he would have nothing to do with you. He said he understood I had done the same on Sunday evening, and therefore he wanted nothing to do with me. He said he did not want to have any talk with me, and wished I would leave. His lady said she wished the abolitionists would stay at home, and mind their own business. I told her we were minding our own business, which was to remember those in bonds as bound with them. This minister said he was an abolitionist, because 'he always prayed for the slave, unless he forgot it.' I asked him how he thought it would do for his Society to pray God to raise a salary for his support, and stop there? I suggested that his prayers for the slave—in view of the fact that he did nothing for universal emancipation, and that he recognizes the compromises of the Constitution as binding upon us—were the offspring of profound hypocrisy. I hinted, as gently as I could, that Christ had said, 'Not every one that professes, but he that doth; and he only shall be saved.' I told him I could not but regard the ministers and the church, standing where he and his church do, on the wicked compromises of the Constitution, an apostate and an infidel priest and church. I warned him to flee from the wrath to come, and left him, evidently much relieved by my departure. I found the Methodist minister a Jesuit of the same order as the Rev. Mr. Trafton, who came into the N. E. Convention last May, and uttered his brazen falsehoods for an hour and three-quarters, and then fled from the withering rebuke which he well knew awaited him. This minister declared that the Methodist Church was an anti-slavery church. On being questioned, he admitted that there were some twenty-eight thousand slaves held by members of this anti-slavery church; that slaveholders are admitted to its communion; that local preachers hold slaves by the consent of its Discipline; and then he said, 'There is no rule in the Bible which forbids slaveholding in the church.' I told him that he and his brethren were trying to deceive the people, but that the end of their corrupt career was near. 'The handwriting was upon the arch of heaven; they, and all other pro-slavery churches, are weighed, and found wanting, and the flood of truth is sweeping over the foundation of sand on which they rest. And when the crash comes, Humanity shall shout a universal and glad Amen.'

The Episcopalian minister said, when I called on him, 'I know Garrison, and those who labor with him; and I know that they are dishonest men.' They care nothing for the slave. They would not have slavery for a selfish end, and are the worst enemies of the slave to be found in the world. In the mean time, the Church is doing what it can to instruct and Christianize the slave; and if you fanatics wish to stay alone, we will bring every thing right.' I told him I did not know whether he had told a wilful falsehood, or had spoken through ignorance, in charging selfish motives upon the abolitionists; that matter he might decide. Here are men and women, who might secure position, honors, and large emoluments, if they would devote their energies to advance some popular cause. They give themselves to the most unpopular cause of the day, with an eye single to the holy work of Christ in which they are engaged, and with a whole consecration, such as we look in vain to find elsewhere. In this service, they cheerfully endure poverty, privation and persecution, such as Jesus and his early disciples met from a wicked world. And yet, in view of all these well known facts, you, a professed minister of Christ, have the unblushing effrontery to say of them, 'Oh, they are working for selfish ends.' And, sir, if you are not ashamed of yourself, I am most heartily ashamed for you. You are doing exactly what the Scribes and Pharisees of old did when they said that Christ was animated by the spirit of Beelzebub, in the performance of his works of mercy.

I was received kindly by the Congregational minister, and he said he would introduce me into his pulpit, on the afternoon of some Sunday, if I would come and spend a Sabbath in Woonsocket. I hope I may be able to comply with his invitation, and preach the uncompromising gospel to his hearers before long. I met kind friends, and found a kind home in the family of Dr. Gale. I collected five dollars in Woonsocket; the children in the family where I stopped, each contributed generously to aid the poor slave child. May the blessings of those ready to perish return in rich measure to their hearts! Given—such ministers as the Trinity of whom I have above spoken, viz., the Baptist, the Methodist, and the Episcopalian.

Required—the character of the community trained under their influence.
Work out this problem, and you will get a correct view of a portion of the people of Woonsocket; and they are, *par excellence*, the pious men and women of the place, as piety is generally understood. I glory in being an infidel to such a religion.

Yours, fraternally,
DANIEL FOSTER.

Woonsocket, June 22, 1852.

From the Ohio Anti-Slavery Bulet.

A QUAKER MOB.

We give the following account, as we know our readers will be interested in it from their personal regard to Mr. Johnson, as well as for the important development it makes of pro-slavery Quakerism. The development is by no means new, though the method seems to us somewhat novel for the disciples of Fox and their method of Sabbath observance, somewhat akin to the sports of the ring, which we have heard are sometimes practiced on that day in some of the Quaker meetings. It is, in fact, a new and Oliver Johnson claims the right of membership in the Society, and exercised the right during his residence in Ohio. The party in the church here, opposed to anti-slavery and other reforms, made many fruitless attempts for his ejection. The same parties exist in Pennsylvania, and this effort to take Mr. Johnson out of the Society, was a class of persons, who, by rebuking the sins of the church, seek greatly to trouble their consciences, or their love of influence and popularity.

On Sunday after the West Chester Convention, O. Johnson attended Friends' meeting at Marlboro', and attempted to speak. He says, in his account of the transactions as published in the Freeman: 'I began thus: "It was the promise of Jesus to his disciples"—but before these words were fairly uttered, a man whom I did not know, but who afterwards proved to be Humphrey Marshall, one of the Elders of the meeting, rose, and in an excited manner inquired if the individual speaking was Oliver Johnson. I stood silent, but some one in the audience answered the question in the affirmative. Humphrey Marshall then, in a tone of voice which appeared to me exceedingly harsh and peremptory, requested me to take my seat, and not to disturb the harmony of the meeting. After standing silent for a moment, I obeyed the impression which impelled me again to speak. I began, "It was the promise of Jesus to his disciples"—but before I could utter another word, Humphrey Marshall again rose, and in a loud and angry tone, bade me sit down or leave the house. Others of his party responded in a similar manner. Meanwhile, I stood silent, and did not utter a word, as I felt that I had no right to speak. I then, as I can recollect, I appoint John Hue and Thomas W. Parker to take him out. These individuals then rose and approached me. They seized me by the wrists with the apparent intention of executing the order of those whose tools they had consented to be; but power did not seem to be given them to perform, and they did not venture to leave the house, and, as I did so, their hands relinquished their hold, and they went back to their seats. Humphrey Marshall, finding the courage of his chosen tools inadequate to the execution of his order, next called upon Constable McNutt to remove me. As the officer rose to approach me, cries of "shame!" 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